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MR. WITHINGTON'S

ADDRESS

BEFORE THE

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UNION TEMPERANCE SOCIETY

OF

OXFORD COUNTY, Me.

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AN

ADDRESS

DELIVERED BEFORE THE

UNION TEMPERANCE SOCIETY,

(CONSISTING CHIEFLY OF GENTLEMEN OF THE BAR,)

OF OXFORD COUNTY, ME.,

IN THE COURT HOUSE AT PARIS,

June 10th, 1834.

7588.24

BY WILLIAM WITHINGTON.

"To think is the highest exercise of intellect: to say what you think, the boldest effort of moral courage."
A. H. EVERETT.

"We are willing, that every old foundation should be tested; assured, that, if it is laid in truth, it will stand every assault; and wishing, that, if laid in error, it might be removed, and all that is built upon it demolished. We have full confidence in the power of truth; and an unhesitating belief, that, if all the elements of opinion were reduced to a state of utter chaos, there would but arise from the general confusion another system of equal symmetry and beauty."
QUAR. OBS. vol. i. p. 238.

BOSTON:
WILLIAM PEIRCE, 9, CORNHILL.
1835.

From 573.63
171.280
Jan. 13, 1875.

BOSTON:
Webster & Southard, Printers,
No. 9, Cornhill.

ADDRESS.

Mr. President, Ladies and Gentlemen,

The common ground of remark on occasions like this has been traversed so often, that I purpose to deviate a little from it, and to speak on the part taken in the Temperance Reformation by the three learned professions respectively. And intending to express my sentiments somewhat freely, I would premise distinctly, that I mean to speak of neither in the language of boasting, or compliment, or reproach. My object is to show, how the events of this reformation are developing some of the principles of human nature,—principles which we shall find always govern men taken in a body. If, therefore, in unfolding my views, I seem to speak of any class of men as deficient in that vigilance and energy which might have been expected of them in staying the plague which was desolating the land, I shall do it with the design of showing, that their conduct calls for no particular censure; that it is resolvable into the motives, or principles, which govern mankind generally.

One who had never reflected particularly on the principles of human nature, which I intend to illustrate, if required to predict, where the crusade should originate, to be waged so justly against the destroyer,— who would lead

the van in the holy warfare, would probably say, The authorized guardians of the public health, the profession which introduced alcohol as a medicine, whose prescriptions more than anything else had given it currency, as an article of common necessity; the profession to which so implicit deference was paid by the community generally in matters within their own province; who should have best known, what evils the article was working in society, and were under so many obligations first to sound an effectual alarm, as faithful sentinels of the public health. The fact however was different. Medical books indeed told the truth plainly enough as to the evils of alcohol; and medical practitioners were not wanting to repeat the same: but the truth was generally told as some ministers tell sinners their danger and their duty, as if they expected not to be attended to. It was left to others to originate, and put into action, a bold system of measures, like men determined to do something. Not the credit, but the happiness of thus taking the lead, I believe must be assigned to the clerical profession. Gentlemen of the bar may claim the next place in the enterprise. I know not how the case may be in this vicinity, but, I believe, no one extensively acquainted with facts will deny, that the other profession, as a body, have been manifestly behind these two in promptness and energy to discourage altogether the use of spirituous liquors. And if this be questioned, the fact that they have not been so prominently the leaders in the cause, as might have been expected of them, considered simply as the authorized guardians of the public health, will sufficiently justify the substance of what I shall say, as serving to show that what an ignorant or uncharitable observer might tax as a flagrant neglect of duty, is to be resolved simply into the universal principles of human nature.

One principle of human action thus brought to view, is, that in order to secure in men quick-sightedness and efficiency in bringing out great practical results it is all-important to make it their interest so to do, and their *present* interest too. Now the clerical profession had a present interest in devising an effectual remedy for the evils of intemperence, (apart from that love of God and man, which alone should prove an all-constraining motive) because the immediate tendency of men's becoming temperate, is to show more respect for religion, and to support its institutions more liberally. I say a *present* interest; because, though I hope it will appear, that the worthy part of the other two professions are to find in this reformation the promotion of their interest calculated on a large scale, yet their present interest is receiving a check. For in proportion as temperance prevails, an immense source of litigation, and of disease, is cut off. Therefore the first view of things is, that the temperance reform is to prove detrimental to the legal, and to the medical profession; and the injury threatened to each seems about equal.

We must look then further for the cause, why the legal have gone before the medical profession in the cause now before us: and I seem to find it in the principle of human action, that men as a body are efficient and discerning, in proportion as they are held responsible for results to public opinion; released from which, they have a strange tendency to run wild in their speculations, to act without efficiency, or regard to plain fact and common sense; and in the fact that lawyers, much more than physicians, have always been compelled to feel, that they are responsible for the results of their practice.

Accordingly we see what a baneful influence mystery and exclusiveness have exerted on every science or subject of human thought, into which they have been carried.

It has often been attempted to promote science by rich endowments and exclusive privileges, that the professors might devote themselves to the pursuit independently, without want of books or apparatus, or fear of competition, or care of providing for their daily bread. But the greatest results have been brought about, not by such means, but against the whole array of them,—in despite and in defiance of them—by men thrown on their own resources, compelled to feel, that they could not sustain their credit on their books, or on their privileges;—but that all their hope was in thinking for themselves, and in bringing out some great result.*

When we review the corruptions so early iutroduced into the Christian church, so gross and so long continued, we seem at a loss, how Christianity could so soon become so totally changed from what it was. At one time, we are indignant at the villany, which could impose such senseless doctrines and practices on the people. At another, we wonder at the assurance, which could utter such tales, and expect to be believed. At another, we are at a loss, how ambition itself, cunning and aspiring as it is, could be gratified with leading a multitude degraded so nearly to a level with the brutes. But in very truth the clergy of those days deserve no peculiar reproach for insincerity, hardihood, or stupidity. They were only acting upon the principles, which are common to man. The beginning of mischief was, that from the manifestly superior learning and superior piety of the clergy, the people respectfully yielded up to them the sole right of deciding on religious subjects. This easily passed into the sole right of

* Thus it is as true in philosophy as it is in religion, that God chooses the foolish things of the world to confound the wise, and the weak things of the world, to confound the things that are mighty.

thinking on such subjects. The consequences were such as inevitably result from leaving to a privileged body to reason and decide on a subject of general interest. Not being responsible for results to public opinion, they reasoned awry more and more: and thus were introduced all the corruptions, which deformed and disgraced religion.

And as the people honored and compensated their spiritual guides, not in proportion as they were made better by their influence, but just the reverse; as the vices of the people filled the coffers of the priests with money paid for the exercise of the pardoning and dispensing power; interest was set against duty: it was not the interest of the clergy to reform abuses, and return to a simple and direct method of administering to the spiritual ills of mankind. Interest, and the short-sightedness consequent upon long irresponsibility, so perverted the judgment of the clergy, that it remained for others to discover truths so obvious, as that the kingdom of Christ is not of this world; and that the working out of one's salvation is not so mysterious a business, that the understanding and conscience must be surrendered to a professional guide.

As religion in the church, so fared philosophy in the schools, while public curiosity pried not into its secrets. Nothing can be more ingenious than the discussions there agitated about virtue and vice, entities and quiddities and the predicaments; and nothing more barren of useful results; till Bacon, (not a philosopher by profession but a statesman) followlng the leading of the times, dragged philosophy from its retreats, to answer at the bar of public opinion, for the good it was effecting in the world.

Just so has fared politics, while left in the hands of a privileged body. And the constitutions of governments best promoting the general welfare, have been formed, not by men born to the privilege, and trained to the art of gov-

erning; but by men selected from almost every calling, self-taught in the art of government.

Again we have an illustration of the stimulating power of responsiblity, and of the paralyzing influence of exclusive privileges, in the acknowledged fact, that the clergy of an establishment are always less efficient men, than the dissenting clergy. No matter what the creed, or the form, avowed by the establishment; the result is the same. So confessedly in England. The established clergy have far the advantage as to education. (I mean *school* education; for *education* includes much more, even all I shall mention as making the dissenters what they are.) They have the countenance of the great, and the support of government. Yet the dissenting clergy are the efficient men, (generally speaking, of course.) The reason is obvious: they are under greater responsibility. They depend on their efficiency for their support. Unless too they maintain a better state of morals and religion, than exists in the establishment, the question is at once raised; What are you gaining by dissent? The clergy within the establishment may suffer religion and morals to fall some degrees below the level without, and not attract public animadversion: but not too far below, or they become subjects of general remark. Thus dissent reacts on the establishment: and what vigor exists in that, is mainly owing to the great vigor existing without.

We see the same principle brought to view, when, reviewing the history of our ancestors, we find that law, or the administration of justice, has never been so widely diverted from its proper end, as have other things of like general interest. No doubt it has been and may be still, unnecessarily complicated and mysterious. Judges under the influence of the crown have preverted justice. Juries have been intimidated, or bribed, or swayed by popu-

lar phrenzy, into an unrightous verdict. Still, law has never been corrupted like religion. We may find a time in the history of our ancestors, when we may well doubt, whether no churches would not have been better, than the churches existing as they were. But at no period can we reasonably suppose, that the public would have been benefited by the abolition of the courts of justice.

An explanation may be found in the early institution of juries. This truly republican institution kept the business from becoming wholly a mystery in the hands of a privileged irresponsible body, or faculty. The common sense of twelve plain men had a mighty influence to keep professional learning from running wild. If the institution has proved useful as furnishing a guard to the *honesty* of judges; I believe, it has proved equally so, as a guard against judges' being bwildered in their own learning.

Another comparison between the church and the court will illustrate the power of responsibility. It will be acknolwedged by careful observers, that generally speaking lawyers in their pleading, show more common sense, than ministers in their preaching. We shall hardly find a lawyer attacking any prejudice in the minds of the jury, without a plain and pressing cause for so doing; who, for instance, in addressing a jury that believed in witchcraft, would attack their belief with argument or ridicule, unless the success of his client's cause required that belief to be subverted. He would be thought strangely unskilled in his profession, who should thus arm prejudice against himself. But a clergyman thus attacking some opinion of his hearers, without thinking what he expects to persuade them to or from doing, is not a thing unheard of. Thus I have known one to belabor himself to bring his hearers to accord with him in the opinion of some speculators, that the demoniacs of the gospels were possessed of

only natural maladies, spoken of as possessed of devils, in accommodation to popular opinion. What practical decision he expected them to make from the opinion, I presume, he never thought to inquire

We shall hardly find a lawyer addressing a jury in the style of his college orations, soaring above their level, not thinking why, or under the pretence of elevating their taste. Would that a like remark might be made of the clerical profession.

Now the cause of this difference is not, that in the one profession we find better native sense, better scholarship, or more honesty, than in the other; but because the lawyer is under a more pressing responsibility. When he addresses a jury, every one knows, what he has to do to bring them to a present decision in favor of his client. If he fails of this, no matter how fine a speech he may have made — how much he may have pleased his hearers; he has failed of his main object. And if he so fails a few times, with reasonable means of success, he loses his professional reputation, and loses his support. Now, a clergyman ought never to address a congregation, without feeling his object to be, to bring them to decide a question more important, than any that can come before a jury. But he is not *compelled* so to feel. He may preach to a people month after month, or even year after year, and perhaps not an individual has done a single important act in consequence of anything he has said. But if he has met the theological views of the people, if his sermons have been handsomely written, and well delivered; if he has been agreeable in his social intercourse, — the people may think he has quitted himself well; and almost of course he takes up the same conclusion.

The principle I have been endeavoring to illustrate is, that classes of men are quick-sighted to discern, what the

exigencies of the times require, in proportion as their profession is not veiled in mystery, nor defended by exclusive privileges, and themselves consequently responsible to public opinion for results. Such are led to calculate their own interest on a large and liberal scale. Whereas the opposite state of things, while it may consist with a short sighted cunning, seems to deprive men of the faculty of calculating their own interest on an extended scale. Thus it is that privileged orders, whether their privileges were political, religious, or scientific, have so generally failed to yield their antiquated pretensions to the changes of the times, as their own interest obviously requires. The case of Charles I, of Louis XVI, and his nobility, and of many other privileged exclusives, enjoying political privileges, or whatever else may be described in the same words. A mighty current began to move beneath them. Had they yielded to it in season, they might have exerted a full share of influence on its direction, saving their credit mostly or wholly, perhaps even with increase. But they would not. They struggled against yielding an inch, till the last gasp. And then, when they would gladly have turned, and swum with the stream, it was too late; and they were plunged ten thousand fathoms beneath the surface.

The principle thus far illustrated I believe sufficiently shows, why the profession which I have the honor to address, has seized on the decision, required by the exigency of the times, in regard to ardent spirit, with more promptness generally, than has been manifested by the faculty of medicine. I find the cause in the fact, that your profession is eminently calculated to render you *practical* men. It is not wrapped up in mystery. It is your daily business to clear up its intricacies and mysteries to the apprehension of common men. And your em-

ployers can calculate very exactly how well you execute your trust.

The medical faculty have wanted this exercise for keeping open eyes, to mark the signs of the times, and seize the present exigency. The profession has long been considered as so mysterious, and submitted so exclusively to the judgment of its professors, as to require implicit deference on the part of the employer. Whether there are radical defects in the prevailing practice, whether in any instance a patient has died through wrong treatment, or recovered with a constitution so impaired by medicine, that it would have been safer on the whole to have trusted wholly to nature and nursing, to work a cure, have been considered as questions, which it would be presumptuous for the uninitiated to ask. And we have very absurdly withheld from medical practitioners the strong stimulus of self-interest to devise a simple, safe, and thorough method of curing disease. For instead of securing our bodies against disease, as we secure our houses against fire; paying the physican a premium to warrant our health and requiring him to forfeit a prescribed sum for every day's sickness, we have done just the reverse: we have paid for sickness, and not for health. And it would be very strange, if interest set against duty did not here exert the paralyzing influence so manifest in all other cases.

The wisdom of our legislators also has thought to secure the efficiency of medical practice by laws giving exclusive privileges to the regularly licensed practitioner; as in some countries the like has been attempted in regard to religion, by establishing a church with its law-supported, law-protected clergy; the same reason being assigned in both cases, the necessity of protecting people against ignorant pretenders. Well there is a period of society when it may be best to have an established church defend-

ed by some exclusive privileges. But the time comes, when this must be thrown aside, all denominations put on a level, and every one left free and unrestrained to think on the subject of religion. And although at such a time we may expect many to abuse their liberty to licentiousness, many wild errors to be broached, and have their vogue, and many to be imposed upon by false pretenders; yet we may expect, that such errors will soon reach their maturity and die away, and that all things are hastening to the ultimate purity of truth, and to the full development of the energies of undefiled religion.

I think, that a parallel may here be found between the science relating to the health of our souls, and that which relates to the health of our bodies. If I mistake not, it is the misfortune of physicians of our day, to live at a period, when public sentiment is loudly demanding a great change in the means of preserving health; and that like all classes of men, accustomed to exclusive privileges, and implicit deference, they have been a little slow in discerning what the exigency of the times requires. Thus I explain, why they have been somewhat behind the legal profession in the temperance cause.

As an instance of this falling behind the general sense of the community, I might mention the fact, that after public sentiment became pretty decided against the use of ardent spirit, it began to be seriously inquired by some of the medical faculty, whether it might not be wholly dispensed with in medicine; and for a substitute, opium seems to have been chiefly depended on. Opium however is more decidedly a poison than alcohol. But is it liable to the same abuse as an intoxicating drug? Let Turkey, or almost any nation of Southern Asia answer. Let China answer, how rapidly within a few years, in

despite of the severest interdicts of the emperor, it has there come into general use, slaying and debilitating beyond even the pretensions of alcohol here in the days of its glory.

I think, we here have an instance, how apt professional reasoning, not accustomed to submit itself to the plain common sense of mankind, is to run counter to that sense. This says, resist the beginnings of evil. When spirit was introduced as the occasional cordial, or the exhilarating pledge, O that the men of that day could have been aware of its true character and tendency, and crushed the serpent still young. A little effort then might have availed more than a great deal of labor now. All mischief resembles strife in its likeness to the letting out of water. At first, one man with his shovel, can easily stop the breach; it is soon a flood, and to repair its ravages, costs the labor of years.

But professional reasoners have not been wanting, who should seem to argue thus: Now that the evils of ardent spirit, have been fairly laid before the public, and it is not found in reputable society as a beverage; since they who drink it betray, by their manner of so doing, their consciousness of degradation; and since its entering into a medical prescription raises the query, is it necessary? since, in short, the whole truth as to the use of spirit is so well understood, that evil example can hardly be called dangerous; now it is time seriously to agitate the inquiry, whether it may not be banished from medicine. But as people are not generally aware of the nature of opium, of its dreadful ravages wherever men have acquired that taste for it, best acquired by often taking it as a medicine; therefore no danger is to be apprehended, from silently introducing it to supply the

place of spirit in medicine, lest it come to supply its place as the desolating scourge of our land.

Such reasoning would hardly escape from men accustomed to have their arguments canvassed before a jury. It may very well be compared with theirs, who in an age, when the evils of clerical dominion have been fully discussed and pointed out, and in a country, all whose institutions are levelled against such dominion, are sounding an alarm against the strides of the clergy towards power, and against a union of Church and State. Or to make the parallel perfect, the acuteness of these alarmists should be united with the simplicity of the early believers, who, in yielding all power to the clergy, saw only its safety from abuse in so holy hands.

I hope, I have rendered myself sufficiently intelligible; and that you see, how the fact as to the standing of the two secular professions with regard to the temperance cause affords no ground for compliment on the one hand, or for reproach on the other; that it is but the development of one of the universal principles of human nature, — the principle, that however exclusive privileges may foster any science or subject of human thought in its infancy; before it reaches its perfection these must be done away; it must be stripped of mystery, left to free thought, free discussion, free action; or in other words, it must be based on true republican principles; that real republicanism is not more the perfection of civil government, than of religion, and every other subject of general interest.

I have entered upon this discussion, because I think it affords some suggestions especially to men young in the practice of law or medicine, or to those about entering on professional studies, which suggestions I offer from the sincerest conviction of their importance to your welfare. You see, how fast the progress of temperance is diminishining the

business of managing the litigations, and of administering to the diseases of men; while at the same time ample fields for the exertion of talent are opening in other directions. We have too long talked of the three learned professions, as if there were no other worthy of men of collegiate education. But as men, by becoming more temperate, save in the expenses of litigation and of sickness, they will become more able, and more willing, to encourage talent in other directions. The expense saved by totally disusing ardent spirit, would make annually many miles of railroad and canal. Here is one of the most fit objects, to which to appropriate the money so saved. Thus a way is opening for the employment of a body of civil engineers. Is not the occupation worthy the attention of more of our liberally educated men? And then again, people are waking up to the importance of the general extension of a more thorough system of education. The business of teaching youth has been too long made a stepping stone to something else; and it seems to me as if Providence were diminishing the call for men in two of the professions, on purpose, that more of our college graduates might devote themselves for life to the business of teaching.

None need fear wanting employment, who will only throw themselves on the current of the times, and be up to what the spirit of the age demands. A few years have produced a great change in the clergyman's situation. He no longer stands on undisputed ground, able to get along pretty well, by composing and delivering his two sermons a week, and not notoriously violating the proprieties of his calling. He is obliged to keep a good look out, lest others go before him in a practical understanding of what the exigencies of the church require. He must find his happiness, if at all, in forgetting

his private concerns, and identifying his desires with the best happiness of his people.

A call to do the like, seems now being made by the providence of God on each profession. If so, he who makes it, will not disappoint those who accept it in sincerity and in truth. Perhaps the time is not distant, when much of the learning, which has been acquired for the purpose of pleading causes, and of administering to disease, will be demanded for lyceums in lectures. And a town which should so reform its morals as to afford an inadequate support for its lawer and its physican, we may presume would have intellectual appetite enough, and means abundant, to maintain a lyceum, and employ and compensate a lecturer on constitutional law and kindred subjects, and another on natural history and the means of preserving health.*

There are signs of the times, which indicate, that such suggestions are more especially deserving the attention of young men engaged in the study of medicine or contemplating so to do. Medical writers have abundantly confessed their doubts, whether, after all the discoveries made in their art for centuries, diseases are better cured, than when the art was in its infancy; and this question people are beginning to decide for themselves. The opinion is fast gaining ground, that if we mean to enjoy health, our main dependence under God must be in carrying out the principles of the temperance reformation, in banishing from our tables their accumulated luxuries, and returning to a simple and moderate diet; and in a proper attention to exercise, clothing, and guarding against indiscreet exposure; in becoming temperate in

* I might add, to be employed also at a fixed salary to administer to the sickness, more or less, in a given district.

all things. The opinion is gaining ground, that as in other things the wants of nature are easily and obviously met, and truth on subjects of general interest found at last to be simple and intelligible to common capacities, so if we will return to a natural mode of living, our diseases will be such as common experience can prescribe for, from a knowledge of the simples of our own woods and fields; and that we shall be under no necessity of ransacking the bowels of every land for drugs of dangerous character and doubtful operation.

I can anticipate nothing else from the increasing notoriety of the fact familiar to all who have looked into medical history, that new diseases have been originated, and old diseases aggravated, pretty nearly in proportion as medical science has become refined, and as new and deadlier poisons have been introduced into the practice, till the matter found its *ne plus ultra* in the cholera. There are many striking facts of this kind in medical history, upon which people are beginning to put their own construction. For instance, there is a disease peculiarly the object of horror, and for which mercury is eminently considered as a specific. But no mention of that disease is found in history, till just about the time when mercury was introduced into medicine. I need not enlarge on such a fact, or suggest the importance of the inquiry, how far the disease has been created by mercury. A word to the wise is sufficient.

There is another fact too much in point, and too deeply concerning all interested in the domestic relation, to allow me to refrain from alluding to it through a false delicacy. So far as I have inquired, the fact is confirmed by the testimony of all, who are old enough to be competent witnesses. In our country fifty or sixty years ago, a branch of medical practice peculiarly interesting to the

fairer half of our race was wholly in the hands of their own sex. It was then comparatively easy and safe; while it has become difficult and dangerous in proportion as it has fallen into the hands of professional men, and as they have refined in their art. The experience of the whole world coincides with this tale; and I speak after careful examination, when I say, that a suspicion is fast spreading through the community, that the present melancholy frequency of death and debilitated constitutions among our ladies from the sufferings peculiar to their sex, has been the legitimate result of committing so great an outrage on common sense and common decency, as to suppose, that the most universal of nature's operations cannot be performed without other assistance than the delicate hands, to which it so appropriately belongs.*

The opinion is thus gaining currency, that there is a radical fault in the present method of giving poisonous drugs for restoring health, implanting one disease to expel another, and making devil cast out devil. It is beginning to be suspected, that this is to the body, what the principle always assumed by the heathen moralists was to the soul, namely, that one evil passion must be encouraged and strengthened, to counteract another. And as Christianity, in opposition to this, inculcates a few simple principles as the sole and sufficient remedy for sin and vice of every kind; a like simplicity, it is suspected, will be developed in medicine; that the art of treating the diseases of the

* God has promised, that women "shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety." (1 Tim. 1 : 15.) If, notwithstanding, they will continue to sanction the present abominable and disgusting practice, so vitiating to the delicacy of their sex, and so calculated to become the handmaid of licentiousness, they must expect to bear worse and worse the consequences of their own faithlessness and folly.

body will be found as simple and easy, as to administer to the diseases of the soul; Wash and be clean; Believe and be saved; as simple and easy, as administering to the ills of the body politic; Leave to an enlightened people the whole control of affairs, and away with standing army and established church, crown and coronet together. If the case be not found to be so, I do not readily see, how we shall free the Author of nature from the charge of forgetting for once the usual analogies of his wisdom and goodness.

It is not long since I heard the opinion avowed by a gentleman, who had regularly studied the profession of medicine, and practiced the art, that the strong medicines, so called, however they may remove disease, do it at so great an expense to the constitution, that it would be a saving of life, on the whole, to dispense with them entirely, and use no means but common nursing. The gentleman is well known to the public as a writer and popular editor: and if I mistake not, his opinion is so fast gaining currency, that at no distant period many drugs in our apothecaries' shops will go down, to seek the shades of brother Alcohol, in the tomb of the Capulets.

I am sensible that I have called up questions which some may think, might better be suffered to rest. I reply, there is no possibility of leaving them at rest; the spirit of the times is calling them up. I have thought it an act of kindness to warn those who are expecting to spend their lives in the practice of medicine, that the spirit of popular inquiry which has been overhauling everything else, and stripping away mystery and exclusive pretensions, will not long have their profession at rest, on its old foundations; it will subject it to the scrutiny, which has been applied to every other subject of general interest, and with such salutary effect; for it begins to be consid-

ered as a law of the human mind, that no science will be brought to anything like perfection, while made a mystery in the hands of a privileged order.*

I invite you then, young physician, medical student, or whoever is contemplating to study the science, to consider whether the indications of the times do not require something else, than going the old round of dealing out calomel and opium to broken down constitutions; whether your only hope does not lie in aiming whither the tendencies of the age tend, to bring people generally so to understand the art of preserving health, that it shall be seldom im-

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* In the Boston Medical and Surgical Journal, for Sept. 17, 1834, is the following passage; "Are tea and coffee injurious? — A person who has been some twenty, thirty, or forty years in the habit of taking these beverages, would probably lose more than gain by abandoning them. — It would be a question however, whether the former (the milk and water drinker) would be a happier or more useful man; whether, in fact, he would not be a milk and water character." In the same work for Oct. 5th, 1824, the following information is given for literary men; "In hot weather when the system is subjected to the relaxing influence of continued heat, a little brandy and water *with* dinner will be salutary." Again (Sept. 7th, 1824.) "By the continued heat of summer we are predisposed to diseases of the bowels, and these diseases can only be prevented, and that disposition overcome by a warm and bracing diet, and the occasional use of good old wine, or weak brandy and water." When public sentiment shall have become sufficiently decided for that conclusiou in regard to the common narcotic and stimulating drinks, to which practical men are everywhere coming, perhaps some seventy-five physicians of Boston may venture upon the united declaration, that *Tea and Coffee, as drinks, are never useful for men in health.* Thus among the *Principles of the Temperance Reformation*, I include as a most important one, the assertion of a right on the part of the people to go before their authorized guardians in matters of reform. Let them accordingly beware, lest Alcohol be made a scape-goat to bear away the sins of all his fellows.

paired beyond their own knowledge to administer the means of cure.

Having had some occasion to look into medical history, to mark the contradictory theories, which have risen and fallen, one before another, in such rapid succession, the darkness which broods over the subject by the confession of all; I cannot but greet the growing disposition to regard the extension of the principles of the temperance reformation into all things as the great means of forestalling and preventing dyspepsy and other diseases. I greet it in the language of Milton, 'Hail holy light, offspring of heaven first born.' I greet it, as a meet accompaniment of the operations which are tending to restore the jarring elements of the world, to the rule of the Prince of peace; as an indication of the approach of the time, of which it is promised, that "As the days of a tree shall be the days of my people;" no longer like the grass of the field, no longer like the fading flower, when the inhabitants of the land shall no more say I am sick, and when the infant shall die an hundred years old. And as one remarkable phenomenon of the religious world now is, that the frequent occurrence of premature death seems to have lost its tendency to affect the survivors with a salutary sense of their own mortality, but too frequently to tend to just the reverse; so as friends of Christianity we seem invited to welcome any means, which promise to free us from the necessity of pronouncing so often prematurely that farewell

> **Which ends all earthly friendships,**
> **And closes every feast of love.**

If my suggestions are worth nothing, let them pass by. I speak as to wise men. Judge ye what I say.

APPENDIX.

Since this address has been in the hands of the publisher, I have read, for the first time, Spurzheim on Education. A few extracts will show, how well some of his sentiments accord with mine.

"Among the abuses concerning rewards and distinctions, I mention only the fault to give to regular professors the exclusive right of teaching. Monopoly impedes everything." p. 180.

"A great step towards perfection, would be the full and practical admission of the principle, that every one has the right to employ his talents to the utmost, for his own benefit, as far as he can do it without injuring others. This system of government is certainly superior to that of exclusive privileges of any kind." p. 182.

"This study (*Materia Medica*) will not require great extension, if we attend more to the art of healing than to the display of knowledge. The most skillful practitioners use a small number of drugs in curing their patients, and they use still less for themselves, being indisposed." p. 202.

"The members of the ordinary professions do not think it necessary to conceal, that the end and aim of all their exertions is selfishness. The same anti-social principle is visible in all worldly affairs. — This overwhelming flood of selfishness must abate, or the general happiness of mankind remain an impossibility." p. 271.